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Esoteric knowledge and its varieties

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Abstract

While discussing the nature of esoteric knowledge and the role it plays in human life, it should first be noted that esoteric knowledge is not alien to the nature of the individual in terms of being a type of knowledge that a person can acquire and possess. As a result of our research (studies of Russian, Turkish, British, Arab, etc. researchers), it has been revealed that this type of knowledge requires mental abilities and also includes phenomena related to the soul. This is why modern researchers consider this type of knowledge as a field of modern science (especially within the research areas of parapsychology). This is why it is important to understand the way this type of knowledge is acquired and its meaning, characteristics, essence, etc. There are many questions on this subject. The most important issue is the justification of the idea that esoteric knowledge is based on a divine source.

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Revelation

Revelation is a type of irrational knowledge. The definition of revelation in the encyclopedic dictionary of philosophy is as follows: "Revelation is the fundamental concept of theology and refers to the supersensible understanding of supernatural reality in the form of mystical enlightenment.[2]. Religious logic, on the other hand, claims that revelation in one sense points to the existence of a real and genuine creator of all beings we see in the world. Revelation acts as a confirmation of this meaning and, moreover, expresses that the forms in which these created beings exist are the most correct and that any other form or condition is impossible at that moment and in that place.[3].

In addition to the literal meaning of revelation, the meaning that qualifies, explains, and explains its nature must also be explained. The explanation of the nature of revelation is almost subject to the logical explanation of religious terminology. When characterizing the nature of revelation, it is necessary to say that the nature of revelation has two aspects, keeping this important point in mind.

a. Revelation is the way God conveys his commands and messages to his creations.
b. It is the type of knowledge that Allah grants to His creations.[4].

From here, it is understood that revelation is both the name of the process of sending divine knowledge to a chosen person, a prophet, within a limited framework, and the totality of the transmitted knowledge. In other words, whether it is the Torah of the Jews, the Bible of the Christians, or the Quran of the Muslims, according to the members of these religions, in addition to being religious books, they are both works of revelation and directly revelation itself.

Researcher and scientist A. Özemre is right in his view that revelation, as a type of knowledge, contains information and knowledge that can only be known within a certain framework. Revelation can never be the source of divine knowledge.[5].

Therefore, we believe that revelation cannot be seen as a "book that tells everything" or a "book that talks about everything". All the divine books that exist today and form the basis of divine religions are, as they claim, onlyThey have brought up issues that are very necessary for humanity. Because being subject to change within the framework of historical observation is directly foreign to the nature of revelation. If revelation had presented the historical narratives it presents for the purpose of reminder and warning in the form of a chronology, it would not be considered

[2]Encyclopedic Dictionary of Philosophy. /Editor-in-Chief Rustamov I. Baku: Azerbaijan Encyclopedia Publishing – Printing Union, 1997, p.76
[3]Islam and the Arab East. Scientific and analytical review. Moscow: USSR Academy of Sciences. , 1980, vol. 50
[4]Özemre AY Wisdom According to Revelation. (The Importance and Limits of Reason in Islam), 3rd edition, Istanbul: 2006, p.110
[5]The same work, p.111.

revelation but a historical work, it would have lost its universal character and become a reference book for historians. Or if revelation had focused on the regularity of the geographical events it mentions or the formation of processes that occur outside the law or the explanation and interpretation of purely biological processes such as the creation of man and his development in the womb, then it would have become a pile of empty and meaningless concepts for millions, perhaps billions of people who lack the ability to understand ordinary scientific perceptions and draw logical conclusions.

Therefore, by focusing seriously on the human factor, revelation has preserved its universal character, regardless of knowledge or literacy. It has not only encouraged reading and literacy, but has also included the laws that ensure the survival of human society and has set itself the goal of continuing forever.

The meaning of the word revelation in dictionaries is "to say something secretly", "to whisper, to say something in a soft voice". As a term, it is "the secret transmission of Allah's knowledge on various subjects to the prophets, directly or through an angel, in the form of words or meanings"[6]. The word "hidden" here means that the prophet does not use the thoughts and abilities of other people during this time, or that no one shares this knowledge with him when he receives it. In other words, when the divine knowledge descends upon the prophet, the prophet experiences this experience directly and therefore only he knows the nature of this experience.

When we read religious literature, we see that religious logic emphasizes the importance of the being who created man and the necessity of revelation to explain divine truths to man. Understanding divine truths is beyond human consciousness. Religious logic says the following on this subject: "The scope of reason is limited. Therefore, reason leads people to different paths. It is known how philosophers who claim to speak of great truths want to instill in humanity different, even contradictory paths."[7]" In this sense, the most successful method suggested by religious logic is the method of revelation.

Revelation is an expression of divine address. Although the addressee of the divine style is the prophet, in reality, the prophet is also the community. The mass, in a general sense, also expresses many different forms of consciousness. Revelation is in the form of words and expressions accepted for all these different forms of consciousness, but "reincarnation", "incarnation", "unity", "pantheism" are not for the masses, and some of these serve the development of the soul in independent directions and require a more advanced form of cognition, a more functional mechanism of cognition.

Religious logic also argues that accepting revelation is beyond human will, that man is forced

[6]Islam. Encyclopedic dictionary. Editorial. Moscow: "Nauka", 1991, p. 162.
[7]Islam and the Arab East. Scientific and analytical review. Moscow: USSR Academy of Sciences. , 1980, p. 20.

to receive revelation, and that his personal will has no role in this event.[8]For example, some writers give the example that when a revelation came to the prophet, he first said that he was not ready to accept it and that he was not worthy of carrying this responsibility, and when the revelation did not come, he asked for it to come, but it did not come.[9]. Another issue that religious logic wants to draw attention to in this regard is the fact that accepting revelation is beyond human will, the divine address style. More than 300 verses in the Quran, which is considered the last work of revelation, begin with the expression "Say:". It is also clearly known that the word expresses compulsion. Behind this word expressing compulsion lies the weakness of will stemming from the prophet's human nature at the moment of revelation. The prophet is no different from other people as a human being. However, as religious logic claims, his being chosen also narrows down his field of action as an individual and reduces him to the position of a conveyer of God's revelation. The prophet has no right to interfere with the revelation while it is receiving it. He is only a preacher. It is people's free will to agree or disagree with what he says. The prophet cannot force people to accept what he sees as a divine message.[10].

The conclusion that emerges from the creator-creature relationship between God and man is that, without changing the fact that God created nature and natural events, there is a superhuman power everywhere they are created and that this superior being sends them a message. This idea attracts them. The Holy Quran, a work of revelation and a representative of religious logic, approaches these issues from its own perspective.[11]These are reflected in the principles and issues set out below.

*The "quest" for God.*In his work "Psychology of Religion", Hayati Hökelekli writes that God makes it easier for people to find themselves because they do not value their own minds enough and therefore encounter great difficulties. On this path, God also helps people to develop the innate feeling of "worshiping God".[12]also gave.

Even if a person does not believe in monotheistic religions, he fulfills his need for worship by prostrating to idols and other things.[13].

Worshipping other gods, leaving aside Allah, the sole cause, not giving the necessary value to reason, and worshipping the things they create with their reason, such as fire and similar things, and celestial bodies, are the clearest indications of not giving the necessary value to reason. This shows with examples how low and inferior this ignorance is, how it does not befit a human being,

[8]Rahimov HS. Eastern Peripatetics and Imamate in Islam. Tabriz: Firuzan, 2006, p.181.
[9] Selected hadiths. Ankara: DIB.12 edition, Historical Society, 2000, p.98.
[10]Islam. http://tr.wikipedia.org/wiki/%C4%B0slam
[11]Hz. M. The Miracle of the Holy Quran. T.R. E. Göze. Ankara: TDV Publications, 1991, p.79.
[12]Hökelekli H. Psychology of Religion. Ankara: TDV Publications, 1996, p.37.
[13]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 684

and how it does not befit his name, his honor, and his superior creation.[14]He explains and clarifies with logical evidence how absurd the decisions they make by thinking and acting are.

As can be understood from the logic followed in religious books (especially in the Quran), if a person accepts the belief in a "supreme being" in everything, this will solve all the problems he is struggling with, end his doubts and lead to a comfortable life. The "story of Abraham" is an example of the rational conclusions that man reaches on the path of seeking God in the Quran [Quran, 14]. Abraham initially thought that the God he was "looking for" was a celestial body; however, when he saw that the celestial bodies that disappeared every time the sun rose did not move on their own, he realized that this could not be God. As he thought about this with his own mind, the conclusions he reached became more logical. Finally, he began to believe in God, who created the celestial bodies and everything else outside them, who keeps the world we live on in a vacuum, who moves it in a certain elliptical orbit when it should be floating, and who has the will and power to do everything.[15].

Inadequacy of mental abilities, emergence of irrationality.When we examine religious books, we see that divine messages are not accepted as God's needs for people. If we use the term "God", divine messages are warnings for people.[16]. The "self-destruction" mentioned here can be understood in both biological and spiritual terms. However, in both cases, the basic factor that logically causes biological death is "moral destruction". On the other hand, when we think logically, God does not need humans to live or worship Him. Even if there were no creatures worshipping Him, not only on planet Earth but in all the galaxies in general, there would be no deficiency or flaw in God's divinity. On the contrary, the deficiencies and flaws are caused by humans. Despite our extraordinary abilities and superior intelligence, our superficial approach to issues and our constant appeal to good and thoughtful matters lead to the emergence of the reality of worshipping non-divine beings other than God. In societies that deviate from the moral ideas of the divine religions, the decisive factors that lead not only to the destruction of those societies but also of all humanity, such as moral corruption, internal unrest, the still existing disgusting caste structures, the spread of ignorance and hundreds of other factors that we do not need to list, are very evident. In order to prevent such situations, to educate people, to meet the needs of the human generation that is renewed according to each age, and to save themselves and those who come after them from falling into the abyss and from being destroyed because of their foolishness, divine messages and warnings (revelations) began to come down. These divine messages were given to prophets who stood out with their high moral qualities, and they were assigned to convey these divine messages.

The religious books that form the basis of Islam, Christianity and Judaism give many examples

[14]Hz. M. The Miracle of the Holy Quran. T.R. E. Göze. Ankara: TDV Publications, 1991, p.33.
[15]Islam. http://tr.wikipedia.org/wiki/%C4%B0slam
[16]Bunyadzade KY The first sources of Sufi philosophy. Sarraj Tusi's work Al-Luma. Baku: Gamma Service, 2003, p.213

of moral corruption and how people lead themselves to destruction as a result of their wrong path. They name different tribes and peoples where ethical ideas were corrupted, immorality was widespread and as a result they were erased from the pages of history. They also emphasize the punishment that Allah will give them. It is also stated that before this punishment, prophets were sent to them and they were warned many times.[17]. The Quran, which stands out with its tolerant structure among religious books, is also thought-provoking in that it addresses the human mind directly, unlike other divine books. Allah wants people to use their minds and thoughts to the maximum extent in the revelations He sends. It is not welcomed that people believe in Allah blindly, without thinking, through miracles, without their minds and wills playing any role, that they consider Allah superior to other beings, and that they are shaken by a terrible fear. If it is asked, "Do you never think?", it is predicted that the person will return to his old wrong lifestyle when the effect of this unconscious belief and the excitement of the miracle wears off. The Quran asserts that the criteria of reason are valid on a large scale, and that these criteria are also unchangeable and fundamental criteria in faith.[18].

Inspiration

The Arabic meaning of this word, which belongs to the type of esoteric knowledge, is "to accept something instantly" and has also been explained as "the transmission of some meanings and thoughts to the heart". It is also understood as "what Allah conveys to the heart of the servant", "transmitted to the heart through grace".[19].

Inspiration is a type of esoteric knowledge and is fundamentally different from revelation. When viewed from the perspective of the belief context of Abrahamic religions (Islam, Christianity, Judaism) and Sufism, it is known that inspiration, as a type of esoteric knowledge, is acquired by more people than through revelation. It is also known that inspiration, rather than the meaning we understand, is a state of calm or courage that originates from spirituality in our nature or soul before starting any work, according to religious logic, and that it is "a type of feeling that suddenly appears in the conscience, the source of which is beyond the human mental capacity, that is, a feeling and excitement that is impossible to understand."[20]

The authors of the work we quoted, by identifying inspiration with the factor of a person

[17] Erdoğan M. Vahiy – Circumcision for mental balance. Istanbul: MÜİF Foundation Publications, 2001, p.10
[18] Suhrawardi Ş.Y. Philosophers' beliefs. ter. ME. Yakit., "Philosophy Archive", Issue 26, Istanbul: Faculty of Letters Press, 1987, pp. 203-212, p. 216.
[19]Islam and the Arab East. Scientific and analytical review. Moscow: USSR Academy of Sciences. , 1980, p. 96
[20] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966.

feeling other needs, claim that inspiration is a type of inspiration that the mind cannot perceive, such as hunger, thirst, joy, and sadness. The only evidence they can base their claims on is that, unlike revelation, inspiration is not a feature specific to prophets alone, but is also a possible evidence for those who are not prophets. Due to this argument, it may be thought that the aspect that forms the basis of the authors' claims is that it is impossible for us to comprehend the events and processes that occur in the person or organism of the prophet during revelation, while on the contrary, it should be clarified that the events and processes that occur in us at the moment of inspiration are completely within our understanding and must be comprehended by us, or that when we want to express our thoughts and attitudes towards something, we must liken it to "something." According to the claim that religious logic insists on, the principles that will determine inspiration must be measured exactly with religious values. The two characteristics attributed to it are, first, that it is different from Sufism, and second, that it does not contradict the criteria and indicators of religious revelation and the provisions of the sharia.

The meanings of the words revelation and inspiration differ from each other in terms of their generality and characteristics, depending on the way they are used.[21]. Since inspiration, like revelation, is considered irrational information, it is necessary to separate and compare them. "Irrational information is given through revelation (to prophets), wajib (to intelligent and special thinkers) and inspiration (to artists) according to the person's level of faith and consciousness.[22]. " Contrary to the idea that revelation is limited to prophets, inspiration has a general nature and can be applied to various individuals from all walks of life, including prophets. Theologians in particular emphasize the importance of a special degree called the degree of guardianship in order to inspire individuals in society. The degree of piety is not a physical process that requires a special activity or is achieved through a scientific development method, but can be described as a degree of perfection in the soul, spirituality and worldview of a person. However, when the subject is examined carefully, it is seen that the word inspiration also expresses a duty related to the will and desire of Allah.

We also find the word inspiration in the Quran. In the 8th verse of Surah Ash-Shams, it is stated: "8. And whoever inspires in error and the fear of Allah, 9. And whoever purifies it, is truly successful. 10. And whoever drowns it, is truly lost." [Quran 91:8-10]. The meaning of the word inspiration in the mentioned verses is more like Allah helping man to find the right path and the truth and making inspiration a means for him on this path.

The expressions of inspiration and fear mixed with heresy at the beginning of the verse are considered as characteristic features that confirm a person's identity and humanity within society.

[21]Islam and the Arab East. Scientific and analytical review. Moscow: USSR Academy of Sciences. , 1980, p.97

[22]Bunyadzade KY The first sources of Sufi philosophy. Sarraj Tusi's work Al-Luma. Baku: Gamma Service, 2003, p.59

This feature of man is composed of the "superior" (ar. عٰلوی) and "sublime" (ar. سٰفلی) worlds and is essentially indicative. Both of these features are within man's power and ability. While the tendency towards piety leads him to higher peaks of human divinity along the upward axis of his development, perversion drags him towards materialism and inhuman levels created by his own weaknesses. The real purpose of the word inspiration is to indicate that this ability is naturally present in man, programmed, and that the will to use it is left to the individual's personal will. As always, we conclude that the choice belongs to the human mind.

It is interesting that at the beginning of many surahs of the Quran, oaths are sworn by the "sun" and the "moon", "day" and "night", "sky" and "earth". In addition, oaths are frequently found in divine books and it is noteworthy that none of the objects God "swore" (the expression oath we find in religious texts does not arise from necessary reasons in the sense we understand it, but rather from the high stylistic essence of religious texts - RN) are specific objects related to human activity or the result of this activity. The purpose of the objects sworn in the mentioned surahs is for the human soul to be bright and clear like the Sun and dark like the Moon. The Sun can be as bright as day with the weak light it receives from the Sun, while the Moon can be as dark as night. It is either as high as the sky or as low as the earth. These are the inspirations that elevate man, enlighten his degraded soul, darken his heart, and prepare the ground for his deeds, good deeds and evil deeds. "For the human soul is the recipient of both good and evil inspirations."[23]

There are also different views on how inspiration forms the basis of man's good and bad actions. In our opinion, this manifestation of inspiration stems from the source indicated by revelation. In the books of Revelation, things that come from God and help to do good deeds are called "inspiration", and things that come from Satan and encourage bad deeds are called "suggestions". God's inspiration of good and evil in nature should be understood as a warning from God from the beginning.Religious logic says: "Revelation is completely different from such concepts as inspiration, intuition, discovery and the subconscious. The fundamental feature that distinguishes revelation from inspiration is that it is instantaneous."[24]."

Inspiration, like revelation, has a subjective nature. It is very difficult to make claims about the nature and essence of inspiration, and to express a definitive opinion about whether it causes psychological tension, since it is limited to limited forms of experience.[25]. Another difficulty in research on this subject is that inspiration remains in the shadow of revelation, and the field of interest regarding its nature and forms of manifestation is narrow. However, as stated, "this unknowability of inspiration in no way prevents us from making assumptions or expressing

[23] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966
[24] Toshihiko Izutsu. http://www.sorularlaslam.com
[25]97 pages. 1987 : Cairo First "Prophecy Press" Al-Sira " Nassar Aim Abdul, Al-Najjar Good Muhammad

opinions about it[26]" In this context, it is necessary to mention three claims that are of great importance to us and that explain the essence of the matter.

a. "Inspiration arises suddenly in the mind. Where it comes from is neither felt nor understood. The emergence and feeling of inspiration in the mind is similar to feelings such as hunger, thirst, sadness, grief, joy, etc.[27]" The author, who found the most realistic way to express emotion, wanted to emphasize that inspiration is a clearly felt emotion like other emotions. As for the idea that it will occur at the most unexpected moment, the situation is different here. Another different dimension of the subject is that it is an instantaneous process, "born into consciousness", that is, whether or not consciousness has any prior preparation. If we associate this sudden awakening with the previously programmed activity of consciousness, we can explain the subsequent awakening, that is, inspiration, with the logical sequence of consciousness. In this case, the source is not a divine object, but consciousness, which is the place of perception, that is, the brain, which is the traditional sense organ, and this inspiration is transformed into a scientific explanation by scientists. However, there is another special dimension of the subject that is not touched upon here. This small nuance forms the basis of inspiration, so to speak. This is the only characteristic of consciousness. Consciousness, which is the logical sequence of consciousness, is not a product of the innate consciousness's own creation. Inspiration, an idea that comes suddenly, creates a strange effect on a person; because man knows within himself (even if he does not admit it) that the solution to such a problem, or the insight into the subsequent mechanism of action, or the sudden "enlightenment" does not come directly from him. As they say, he knows that it does not concern him. It is in this sense that the divine power intervenes in the scientific explanation of the context (if explanation is possible), and we call this inspiration.

b. "When you see your heart filled with images of the works of the universe, lights come upon you and go away as they come. Empty your heart of the images of "others" (أغ يار - others), that is, of other things, so that you may fill it with knowledge, wisdom and "secrets" (أ سرار - secrets, unknowns)[28]. " The most important feature that draws our attention in the second definition is the likening of the "birth" of unity in human consciousness to enlightenment. The fact that an enlightened person is also a person of knowledge can be explained based on Sufi foundations, and it can be concluded that it is important for a person to go through both a spiritual and physical activity-preparation process in order for this divinely-sourced enlightenment to illuminate the human heart, awaken knowledge in it and make it comprehensible. "Man himself gradually rises from darkness to light through discovery. The light of all lights is the eternal being Nur al-Anwar

[26] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966, p. 91
[27] Same work, p. 92
[28] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966

(ذور آلأذ وار) God"[29]. In the face of man's increasing demand for the material world, the material world's penetration into his spiritual world causes, first of all, man to become material over time. The fact that so many functions of the brain, the tremendous power and ability of the mind and consciousness are limited to obtaining food products, satisfying sensory feelings, having a position and all the desires and needs related to the material world based on these three factors, gradually brings man to the same level as other lower-class creatures.

c. Another claim, unlike the previous claims, is based on the person's own experiences. Bursavi touched on these issues when talking about inspiration. "We tasted in our souls that inspiration and address sometimes came with Arabic words, sometimes with Persian or Turkish words.[30]" The most obvious aspect of this claim is that consciousness specifically selects and distinguishes inspiration, which the author explains in a clear and understandable way.

M. Abduh has given a general definition of inspiration. He writes: "A person can reach a knowledge through secret spiritual perception tools such as clairvoyance and inspiration. This usually happens in the form of opening certain tablets to the soul. Its certainty is understood only after its manifestation. This kind of inspiration is enough for some sharp-sighted people to see very far places that others cannot see.[31]." Abu Hafs Suhrawardi,Sometimes, in their secrets, some wonderful things, real glimpses and things that will happen in the future are revealed to the believers. Sometimes, nothing like this is revealed. The absence of these does not harm their state. Only their deviation from the boundaries of the direction harms their state. "[32]The philosopher attributed this state and characteristic not to all people, but only to those who possess a certain knowledge. Perhaps the nature of inspiration and the knowledge and information it contains caused the philosopher to reach such a conclusion.

Summarizing the above, it is possible to draw the following conclusions.

1. Inspiration is distinguished from revelation. While revelation is sent only to prophets, inspiration can be sent to people from various segments of society, including prophets.

2. Inspiration is a "consciousness" that occurs at that moment, without any psychological, spiritual or physical factor or consciousness.

3. Inspiration, like revelation, occurs outside a person's will, independent of his desires.

4. Unlike revelation, inspiration is not binding and cannot be applied to people other than the individual.

5. Inspiration, like revelation, can sometimes include unseen information. The level of

[29] Toshihiko Izutsu. http://www.sorularlaslam.com
[30]S 1975 : Baghdad Information This is " Al-Farabi " Currently " The gods of Al-Mak are the Most Merciful Abdul
[31] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966
[32]Suhreverdi S.Ö. Avârifü'l-Maârif. Edition of the texts. Trans. Pakis Y., Dilaver S. Istanbul: 1988, p.248.

information that inspiration conveys to a person is not measured by the level of knowledge and science of that person.

6. The subject of inspiration is free, it can be anything.
7. Inspiration does not always represent a completed idea; in some cases, it can also serve as a sign or guide.

We have stated above that inspiration is not information obtained by submitting to a person's will and demand. Therefore, it is useful to state another point about who it is given to. The word inspiration is used in its modern sense to express meanings in many different forms and styles. The term "muse" of poets is more familiar to us from poets. In addition to poets, artists who are passionate about their art and sensitive can also be included in this type. Some scientists, especially those who are devoted to science, sometimes work on a certain subject for days or weeks, then suddenly find a solution to the problem with a "brainstorm" and complete it. This sudden inspiration affects the spiritual life of a person, and can even direct his consciousness and its functions in different directions. Among those who are sensitive to the power of inspiration, the people who feel this power the most and apply it to their personal lives are poets, artists and scientists. A sudden inspiration can lead to some changes not only in the personal life of an individual, but also in the social life of society. As researchers have stated, "The scientific and technological tools used by humanity today are largely the result of inspiration[33]."

When talking about inspiration, it is also necessary to explain whether this has anything to do with human consciousness. For this reason, it can be said that consciousness and its activities are sometimes not enough for everything. Thinking tires people, the mind is restricted and the person "does not want" to think about the same subject again. The driving force of inspiration, which arises from the "creativity aura" created by consciousness after years of thinking, and the unique new "idea" that consciousness does not know and does not originate from it in any way, rescues consciousness from its blocked state and gives it a new power of action. In addition to their own powers of understanding and feeling, people with genius feel what is hidden in the eyes of others through their powers of inspiration and creative imagination, understand the connections between events that have different effects in their manifestations and sense the existence of a hidden treasure. Inspiration can take the form of finding consolation in difficult situations, finding a solution to a difficult problem or giving a message for the future about oneself and one's environment.

Although the idea that inspiration has scientific value as an esoteric knowledge has been a subject of debate among experts, and no matter how many scientific discoveries, poetic poems, works and examples of craftsmanship that stem from inspiration have been cited, the final conclusion reached is that inspiration has no scientific-logical value as a means of acquiring

[33] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966, p. 87

knowledge and information from a scientific perspective. As stated in the source, "Inspiration is not a science that encompasses all people and is not a reason that binds others to itself."[34]

Inspiration has no scientific-logical value for three reasons: As a means of acquiring, acquiring and exchanging knowledge with others or transmitting it to society.

a) in terms of resources,

b) from a formal point of view,

c) In line with the person's wishes and will.

The word "source" in the first paragraph implies that it is not known where the inspiration comes from. In response to theologians' statements that the problem originates from God, philosophers use the expression "originating from consciousness." Theologians do not accept that inspiration occurs, but that the knowledge obtained in this way constitutes evidence for someone else.[35]" For example, the statement "I thought you would die tomorrow" has no logical or legal binding effect on the other party. In order for this claim to have scientific value or logical evidence, the other party must die. In other words, it can be tested in practice to determine whether it is true or not.

The second type of inspiration is related to its nature, character, information and level. Inspiration cannot be the source of regular knowledge and information in every case. In some cases, it appears as a sign, sometimes as a guiding voice or feeling.

Thirdly, the issue that depends on the person's will and desire indicates that inspiration will not depend on the person's will in the future. Perhaps the important thing here is God's will. A person may receive inspiration, even if unintentionally, or may spend days or months trying to find a solution to a problem, and the brain may think about it so much that the person's will sends a "I don't want to think anymore" reflex and gives up on the problem. A poet may think about a poem for days, a writer may think about creating a plot, but cannot find and produce what he wants. A sudden inspiration produces the poet's poem, the writer's subject line, and revives the creative activity of consciousness.

The identification of inspiration with revelation has forced theologians to list their views and suggestions on this subject. In addition to the principles accepted as basic by the philosophers mentioned above, theologians also point out the following characteristics that distinguish revelation from inspiration.

1. Revelation constitutes evidence for religious rulings; inspiration, on the other hand, does not constitute any evidence.
2. It is also different in terms of its source. Revelation is of divine origin. In some cases, inspiration may not be of divine origin.

[34] Sunar C. Main Lines of Sufism. Ankara: Ankara University, 1966, p. 77
[35] Same work, p. 81

3. Revelations are usually mediated by a supernatural power, but this is not the case with inspirations.

4. The binding nature of revelation can be applied to all society, people and ultimately to all humanity. This is due to the universality of revelation. Revelation contains the general laws and provisions of social life and touches upon political, economic, moral and religious aspects. Inspiration, on the other hand, is homogeneous and does not have a general feature.

5. Purity, cleanliness and the human element, which are the basic principles of revelation, are not present in inspiration.

6. The prophet who receives revelation also has the responsibility of conveying it to people. This position of responsibility is not for the purpose of inspiration. The inspired person is free to pass on the information he receives to others.

7. While the object of inspiration is individual, revelation is universal in nature and carries a universal meaning.

8. Compared to the legislative and prohibitive mission of revelation, the entire mission of inspiration serves the enlightenment of the individual and does not carry the essence of law.

Dreams

We do not have sufficient information on the nature of dreams due to the paucity of written and researched materials and the abstract nature of the research object. There are various opinions and evaluations of scientists and psychologists on this subject; we will be content with interpreting and explaining them. It is also important to note that the words dream and fantasy are words that seem similar in essence but are different both in essence and linguistically. Sleep can also be defined as the state of a person while they are asleep. However, what interests us is not the person's sleep, falling asleep or the relaxation of their limbs, but the events and situations they "observe" during their sleep, which are also called dreams. From this perspective, it is not possible to identify the essence of a dream with a dream.

Contrary to the European scientist and psychologist Z. Freud, who viewed dreams as a database of information stored in the subconscious, which is part of consciousness, and some Western philosophers who thought in this way, the Eastern Peripatetics understood and explained dreams as an involuntary contact of the person with the divine or immaterial aura and receiving information and news from there. This second version, which claims that dreams (the word dream in Arabic means vision) are beyond the human will, naturally brings into question the existence of factors that perform the function of controlling dreams. Here, the Eastern Peripatetics emphasize the indicator of a person's morality and enlightenment, and accordingly emphasize that dreams are

under the control of evil or good forces. Contemporary Western philosophers, who see dreams as the product or production of information that is discarded, accumulated, or even deleted in the memory block of the subconscious (which is different from ordinary memory), argue that in dreams one will not "see" anything beyond what one sees in the real world, while Eastern peripatetics, on the contrary, state that dreams will "show" what one does not see in that world, even if one does not have contact with the material world.[36].

Since the views and thoughts of Western philosophers on dreams are beyond the scope of this study, only the views and thoughts of Eastern philosophers on dreams will be included. Eastern Peripatetics put forward different views on dreams. One of the Eastern philosophers who made dreams a separate subject of study and wrote an independent work on them is Al-Kindi. In addition to obtaining irrational information about dreams, Kindi also has interesting ideas. The basic essence of the philosopher's dream theory is to emphasize that dreams are a means of information that informs the future.[37]According to Kindi, dreams are a power of the soul and through dreams a person can foresee future events when he wakes up, whether awake or asleep.[38]. In this state, one can predict the future, and even become prophetic. All of this is due to the powers of the soul.

In his work "The Essence of Sleep and Dreams" ("What is the Message?") in al-Kindi's "Treatise on the Essence of Sleep and Dreams", he calls dreams and dreaming "natural sciences". According to al-Kindi, it is not appropriate for scholars to ignore dreams.[39]. The philosopher believes that dreams, one of the most sensitive issues in natural sciences, are "things produced by the soul, so in order to understand them better, it is necessary to know the soul and its powers well." The powers of the soul emerge at certain levels. These levels are not found in everyone, but are observed in people who have developed their spiritual powers. Thanks to these spiritual powers, they cannot go beyond the material world by following the wishes of their will. These powers of the soul allow them to participate more actively in the non-material world during sleep. Sometimes, even if a person is not dreaming, they can observe a situation similar to what they see in their dreams while awake. Al-Kindi also states, based on his personal experience and the experiences of others, that dreams are a type of information that predicts the future. He gives some examples of dreams and says that dreams, which are one of the basic building blocks of a person's human life, not only contain information about the future, but also serve as a tool for a person to learn and realize the existence of the spiritual world of spirits.[40]. Kindi also states that it is important for a person to

[36]Hegel. Philosophy of the soul. Encyclopedia of philosophical sciences. Vol. III. Baku: BSU Publishing House, 2003, p.187
[37]Karlıga B. The effects of Islamic thought on Western thought. Istanbul: Çağrı Publications, 1993, p.225
[38]Same work, p.226
[39]The same work, p.225
[40]Karlıga B. The effects of Islamic thought on Western thought. Istanbul: Çağrı Publications, 1993, p.226

listen to his own soul while awake. Ibn Sina further strengthens Kindi's idea with the following words: "On the other hand, sometimes we may not remember the information we have about our own soul while awake, and such a situation may not be sufficient for us to realize this remembering, the consciousness of our own soul; because even when we focus our attention on these things, we may still not be able to realize our own soul."[41]."

A notable aspect of Ibn Sina's thoughts on the nature of dreams is his thought about whether it is possible for a person to become aware of his own soul during sleep. According to the philosopher, "just as we focus our attention on the perception of our senses while awake, so during sleep we have the opportunity to focus our attention on things related to the mind and thought."[42]" Self-awareness in sleep occurs through these movements, reflexes or reactions to touch. But the philosopher does not delve into this issue in depth. The difference between a person's response to emotions in a dream and awake lies precisely in the matter of perception. "When we wake up, remember and understand this act, we also understand our own soul[43]"According to the philosopher, if this process of understanding did not occur, we would not be able to understand ourselves. But this does not mean that it is impossible for us to understand ourselves. That is, this is not proof that "it does not exist in any form of cognition. In fact, our awareness of our own self does not constitute the essence of this knowledge, nor does our knowledge of this knowledge differ from our ordinary knowledge of our own self."[44]."

According to Ibn Sina, "In a dream, a person seeks ways to respond to the fear that arises when he becomes aware of his own soul."[45]" Just as a person is directed to certain tasks, actions, and movements by the directives of his consciousness while awake, this may also be possible in the state of sleep, which is considered an unconscious state. The philosopher believes that it is possible for us to understand and comprehend that the unconscious orders in dreams are our own orders outside of sleep. When we wake up and understand that this action is ours, we also understand that we have knowledge of our own self. At the same time, if we remember what "passed through" our minds while awake, this is due to our lack of self-understanding. It is not correct to claim that this constitutes a cognitive state. " In fact, our understanding of the consciousness of our own self is not this consciousness itself; just as our understanding of this consciousness is different from our (simple) understanding of our own self,[46]. " It is also worth noting that even when awake we

[41]Gift on the occasion of the thousandth anniversary of the birth of Ibn Sina / ed. No. A., Ankara: TTKB, 1984, p.323
[42]Gift on the occasion of the thousandth anniversary of the birth of Ibn Sina / ed. No. A., Ankara: TTKB, 1984, p. 323
[43]The same work, p. 323
[44]The same work, p. 323
[45]The same work, p. 323
[46]Gift on the occasion of the thousandth anniversary of the birth of Ibn Sina / ed. No. A., Ankara: TTKB, 1984, p. 323

sometimes have difficulty understanding our own self-awareness. This is because this awareness is not retained in memory because it depends on understanding the mental activity that involves awareness of our own self.

As can be seen, according to Ibn Sina, whether we are awake or asleep, if we direct our attention only to things related to the mind and thought, we gain the first impressions of our own soul's consciousness. However, this may not be enough to understand our own consciousness, because when we are distracted by some things and understand this situation, it is possible that we still have not understood our own consciousness. Ibn Sina says: "When we examine the existence of the soul and its non-objectiveness, we see that we are not completely ignorant or uninformed about it. We simply insist on not understanding it."[47]" According to the philosopher, the reason for this is that even if we are very close to the knowledge of something, we prefer to talk from a distance rather than try to investigate it. This intimate knowledge sometimes carries the meaning of a warning. But our not paying attention to it, not taking it into consideration, distances it from us.

Ibn Khaldun, one of the Eastern Peripatetic philosophers, also expressed his attitude towards dreams as follows: The philosopher devoted a section to dreams in his "Introduction". "A dream is a spiritual thing and occurs when the human soul, while asleep, dives into the world of meanings and suddenly sees the images and forms of beings reflected to it from the unseen."[48]" However, when a person wakes up from sleep, it is natural for them to forget what they saw in their dreams. This is due to the person returning to their material life outside of sleep, separating from their spiritual life and interacting with material things. The fact that they come into contact with spiritual beings in their dreams can also be explained by their complete separation from materialism. Dreaming is outside of time. Time does not work in sleep; the amount of time a person spends in sleep can be as much as they want, against their will, and it is not possible for a person to limit this or place it in a certain time period. The soul, which is in contact with spiritual beings, needs neither space nor time. A dream emerges outside of time, as a product of a time-independent moment. Only the material body of the dreamer is bound to time. During this instantaneous time period, a person acquires some information. Ibn Khaldun thought that the acquisition of this information was dependent on the will. In other words, a person reaches the information they want to acquire in an instant. The human soul is "lower than the angels belonging to the higher realms[49]. " It can be said that the soul's ability to communicate with spiritual beings is not devoid of the ability to acquire knowledge even while in the body. The obstacle to the body's acquisition of knowledge can be understood as the "delay" of the soul's adequate development due to the body's material desires. According to Ibn Khaldun, the nature of dreams is not the same for every individual. Therefore, the

[47]The same work, p. 323
[48]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 251
[49]Same work, p. 252

ability to dream can be specific and general. The specific can only be attributed to saints, that is, respected people who have passed a high path of spiritual development; the general can be attributed to all people. However, it should be noted that the philosopher does not explain in what forms these types occur or in what general aspects they should be distinguished. Prophetic dreams cannot be included in these two categories. Because the information in the form of revelation that the prophet receives in his sleep is also known. This is the highest degree of spirituality of sleep and it is not possible to compare it with others. Prophets see what people see in their dreams even when they are awake. They are far from the commands that the speaking soul directs to the body. While others need sleep to communicate with the unseen world, this need does not exist for prophets. The philosopher said: "We are far from seeing dreams like the dreams of the prophets.[50]" Ibn Khaldun explained dreams as a blessing from God to help man escape his ties with his external senses and reach the spiritual world, and in this sense he claimed that dreams reveal the difference between man and the prophet.

According to Ibn Khaldun, a dream is "the soul's sudden liberation from its struggle and preoccupation with internal forces, such as the external sensations of sleep, and its grasp of its own spiritual essence with a spiritual understanding and its attainment of knowledge from the unseen that reflects its own essence."[51].” If we pay attention to where this philosopher’s view comes from, we see that Ibn Khaldun divides emotions into two:

a) external emotions,
b) inner feelings.

Therefore, external feelings are different from internal feelings. External feelings are directly related to external sense organs. External sense organs, that is, external sense organs, are material. These organs are condemned to fatigue and dysfunction due to their material structure. It is important for these organs to rest and recover in order to prevent complete destruction. "All external senses are corporeal, and the speaking soul (آلة ناتق) ألة نفس) They are tired and weak because of their activities, and because they use them too much,[52]this situation creates conditions for the separation of the soul from the body. ”The separation of the soul from the body should be understood as the separation of the soul from the body, the separation of the soul from the spiritual thing. , the role played by this auxiliary force, “the natural heat, due to the effect of cold, is a mediator for it to reach the higher worlds, the animal soul to the body,[53]It is said that the most appropriate time is emphasized.Soul: “In a vacant space on the left side of the heart as a thin vapor.

[50]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 253
[51]Yilmaz KH Sufism and sects in outline. Istanbul: Ensar, 2004, p. 320
[52]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 255
[53]Same work, p. 256

This vapor spreads with the blood into the veins and arteries, sensitizing, moving and enabling the body to move in other areas of activity.[54]" As a result of these thoughts, the philosopher came to the conclusion that the speaking soul is precisely this animal soul (حـ يواذ ي) That is, it perceives and thinks through the soul. Without this animal soul, the human soul cannot do any harm to the speaker. The power of influence of the speaking soul is this animal soul.

In the inner feelings of the animal soul, in its search for sensory images, the imagination, as Ibn Khaldun puts it, "brings these images together, analyzes them and creates imaginary images." Ibn Khaldun also touches on an interesting subject here. The philosopher believes that what people see in their dreams is the kind of thing they can see and hear with their eyes, and that they can think and imagine in the world. In other words, the brain produces everything during its normal activity. When this thing is later replaced by another, the subconscious does not lose its remnants, but preserves them as they are. In dreams, the human subconscious connects various things and events in various ways, bringing to the forefront again things that have been erased from the person's consciousness, or even from his memory. Ibn Khaldun, on the other hand, emphasizes that dreams have the quality of receiving irrational information. According to the philosopher, "during sleep, the soul is freed from the struggle and preoccupation of internal forces, as well as from external sensations."[55]and suddenly becomes aware of the knowledge that reflects his own essence and comes from the unseen[56]" Here too, imagination comes to the rescue. The knowledge of the unseen brought by the soul takes it to its own dream world. This knowledge is not always the sum of understandable information. These are sometimes perceived as hidden meanings, mysterious words, symbols or patterns. If these meanings are put into similar patterns (because the dream is not clear), they need to be explained, "interpreted". If the speaking soul analyzes and examines the images it receives through the external senses and stores them in its memory (even in the dream state), before breaking away from materiality and grasping the meanings it encounters from the unseen at that moment, this dream becomes complicated.[57].

But everyone knows that dreams do not always come true. It is also known that they have a bad effect on the human soul and cause confusing, ugly and scary events, and even lead to negative results in human life. For this reason, it would be appropriate to take a look at our prophet's observations on this subject. "Dreams are of three types. The first is from Allah, that is, dreams revealed by Allah while sleeping. The second is dreams revealed through angels, and the third is

[54]Ibid., 1989, p. 254
[55]Yilmaz KH Sufism and sects in outline. Istanbul: Ensar, 2004, p. 320
[56]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 256
[57]Ibid., 320 p.

dreams suggested by Satan."[58]" When we look at what is said, we see that the prophet here wants to draw attention to the essence of dreams, not their source. It can be understood from this that the expression of truth in dreams varies according to the type and form of the dream.

Ibn Khaldun has put forward interesting ideas by discussing the types of dreams and the reasons for "seeing" dreams. The reason for this is primarily the natural characteristics of the human soul. Every human being has these characteristics. The philosopher also believes that knowing the unseen while sleeping is not a phenomenon or event that can only occur in dreams.[59]. If the force that creates this situation and event is the same, it is possible for this to happen outside of sleep. There is no certainty that a person only "sees" what he wants to see. This situation and attribute may be given to a person suddenly in his dream, or it may not happen at all. According to Ibn Khaldun, the soul does not have the power to see and know the things it wants in its dream whenever it wants. This is beyond its power and also depends on the type of knowledge and the will of the divine will or other powers that convey it.[60]. Ibn Khaldun claims that by making some preparations before going to sleep, a person can "see" what he wants to see in his dream, which we consider irrational and illogical, and we also believe that such statements lead to superstitions and ignorance. It is clear from the philosopher's own statements that he does not take such issues very seriously. The philosopher says: "I tried it myself. When I did what he said, strange scenes appeared before me. I knew what I wanted to know. However, the fact that I knew what I wanted to know while I was asleep after reading these names does not constitute evidence that the dream was seen with its own purpose and power. Reading these names only serves to create the ability to see the dream it wants in the soul.[61]. " As can be understood from the notes, these experiences and observations are not the philosopher's personal views. As can be understood from the word "he said" used in the sentence, the philosopher tried this test based on someone else's personal experience and obtained a negative result.

In addition to the Eastern Peripatetics, there are also theologians and mystics who have put forward interesting views on dreams. One of these is the Sufi scholar Muhyiddin Ibn Arabi, who made significant use of Peripatetic thought. Ibn Arabi gave a wide place to dreams in his philosophical views. It is also important to note that although Ibn Arabi was a Sufi, his philosophical views largely coincide with the philosophical views of the Peripatetic philosophers who lived and wrote in the same period, and therefore we should consult his interesting views on dreams.

Ibn Arabi approaches dreams from two different perspectives. One of these is the idea that

[58]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 257
[59]Same work, p. 258
[60]Yilmaz KH Sufism and sects in outline. Istanbul: Ensar, 2004, 320 p.
[61]Ibn Khaldun. Ibn Khaldun's Introduction, I. ed. Ugan ZK Istanbul: MEB, Eastern Islamic Classics, MEB Publications, 1989, p. 258

dreams are a collection of information that expresses realities that do not exist in the world of senses that we consider "real", while the second is the idea that the beings that exist in the world of senses are not real beings in reality but imaginary things and that it is possible to gain information about real beings through dreams. Although Ibn Arabi proves the two different views mentioned above in various ways, there are still points that remain unclear. These dark points are actually not related to the essence of dreams in Ibn Arabi's philosophy, but to the entire philosophical system. Since there is no general consensus or linearity principle in Ibn Arabi's philosophical system, it is possible to come across contradictory claims in the author's philosophical thoughts. Let's look at the philosopher's thoughts on our topic in order to prove our claims.

The philosopher begins his philosophical thoughts about dreams with the fact that the material world has an unreal essence. Therefore, the things that exist in the world can never express the idea of true, real existence. In fact, this is a sign of the existence of a material, temporary, non-existent, real and non-existent being. Since there is no real being, it is impossible for us to call the things we touch and feel with our senses in this world, but which are doomed to perish or change, as true reality. The bitter truth for people is that humans, who are sensitive beings, are doomed to perish and disappear in the material world with their material aspects. This means that it is not possible to perceive and observe the real existence and reality of anything that is material and doomed to perish in this world. Our sense organs exist only to observe and perceive unreal existence. "We perceive many things with our senses, separate them from each other, shape them with our minds, and finally establish a solid institution around us. We call this object we have constructed "real" and we do not doubt that it is real and true. However, this perceived "real" is not real in the literal sense of the word. In other words, as long as it is real, it is not existence (وجود). Just as the object a sleeping person sees in his dream represents existence for him, the things that exist in this world of senses are equally true for us.[62]."

According to Ibn Arabi, the material world is not real as we think, but an illusion. It has no existence in reality. It derives its possibility from what is in the essence of its existence. The expression of this world is only a dream for us. Dreams, which are the world of imagination, are the expression of truth for us. "So, do not think that this world is an entity that exists on its own, that emerges and takes shape on its own, that is outside of absolute reality. However, it is not like that at all... Know that you yourself are an illusion, and everything that you perceive, that says, "This is not me," is also an illusion."[63]. " According to Ibn Arabi, what is meant by "dream within a dream" is the product of our personal imagination that is effective within the larger objective aura of the dream; in the form in which we perceive it. H. Corbin states that the imagination that forms the basis of

[62]Encyclopedia of Muslim Science Pioneers. Istanbul, Nesil Publications\Yeni Asya Publications, 1996.
[63]Encyclopedia of Muslim Science Pioneers. Istanbul, Nesil Publications\Yeni Asya Publications, 1996.

dreams in Ibn Arabi is neither based on a religious nor a secular basis, and that it is not an organ that produces dreams in the same sense. What is meant here is a function that is connected to a world of its own, has a completely objective existence, and imagination is assumed to be a specific cognitive organ for this.[64]

In Ibn Arabi's philosophical system, dreams, illusions and ghosts are symbols of a kind of true reality. Just as it is concluded that the things or events that people see in their dreams and are considered symbolic carry various meanings by being explained, the beings we see, observe, touch and know in this world also have symbolic meanings and therefore need to be explained and interpreted. While explaining this idea, Ibn Arabi quotes the following famous hadith of the Prophet: "People are asleep in the world, they will wake up when they die." This hadith has various explanations and interpretations among philosophers, theologians and commentators in the Islamic world. In accordance with his own philosophical criteria, Ibn Arabi explains this hadith as the existing beings in this world giving us the effect of a real dream. Our inability to explain the reasons, our limitations in time and space, our inability to overcome the material obstacles placed in front of us despite being aware of invisible beings beyond material existence, show that the world we live in does not reflect the true reality. What is seen in dreams is not the truth, but the form in which it is thought to exist. What is required of us is to extract the original and the truth from symbolic expressions.

Conclusion.

Prophetic dreams are also included in Ibn Arabi's thoughts on dreams. According to the philosopher, prophetic dreams are faithful dreams and the prophet immediately realizes the hidden truth behind these dreams.[65]However, the philosopher does not separate dreams from each other. For example, the prophet does not mention the distinctive features of his own dreams or the features that distinguish them from other people's dreams. In addition, as is known, dreams have a complex and chaotic structure. In other words, not all people are always pure carriers of knowledge and information. At this point, it is important to remember that there are dreams that are confusing and do not mean anything. The basic line of Ibn Arabi's philosophical system, called "truth", generally includes the judgment that this world to which we are subject under normal conditions is not directly reality, but an illusion, a dream, or an "unreality", and that this is in fact a dream.

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[64]See page 9 of the same study.
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